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FOLK-LORE SCRAP-BOOK.

SUPERSTITIONS CONNECTED WITH THE HUMAN HAND. — An interesting article by Professor Frank Baker, entitled "Anthropological Notes on the Human Hand," contained in the first number of the "American Anthropologist" (Washington), shows how much superstition is still to be found in the United States. Professor Baker finds that the practice of healing diseases by touching the part affected with the hand of the dead (especially of a pure young girl) is widely spread. This belief is not confined to any particular religious faith. In Washington, the graves of paupers are not unfrequently violated for the purpose of obtaining a hand or arm, the body being otherwise uninjured.

"Detached portions of the dead hand are quite commonly used, among the illiterate classes, for some supposed lucky influence that they bring. I have known them to be taken from dissecting-rooms for that purpose. Old negroes are very apt to have some superstition of this sort. This is a form of the belief that makes it lucky to carry the forepaw of an animal. It will be remembered that at the beginning of his administration President Cleveland had several fetiches of this kind sent him; notably a rabbit's paw from Florida, and a bear's paw from Canada. At least one United States Senator always carries a similar talisman about his person. Among the poor whites of North Carolina, a mole's paw, cut off while the animal is still living, is believed to be especially efficacious."

CONJURING IN ARKANSAS. — It goes without saying that we are superstitious, writes a correspondent from Arkansas. We plant our potatoes by the dark of the moon, and we know many charms for sickness better than medicine. The negroes are like their race everywhere. In Louisiana you are hoodooed, in Arkansas you are conjured. And do you know what a good conjurer can do to you? Of course he can blight your crops, kill your cattle, make a mess of your love affairs; but he can do more: he can throw lizards into you! Now if there is anything more disagreeable than lizards for internal companions, I don't know it; they are worse than a guilty conscience, and it is not surprising that they usually kill "conjured" persons in three months. Henry says: "Heap er folkses conjured on the yon side the creek. Ole man S——, he does it. He does it outen meanness. He 'longs to der Baptis' church, an' de pastor, he reasoned wid 'im 'bout it; but he 'lowed he got 'surrance er salvation anyhow, and he would n't listen ter 'im!" — [From the "Boston Herald," May 29, 1887.]

NEGRO DANCES IN ARKANSAS. — "I was, in 1879, on a plantation on the banks of the Lower Mississippi, where, for three nights, the congregation of a colored church kept up fires and queer dances around the grave of their dead pastor, a negro elder, trying to bring him back to life by those same conjuring methods employed in the interior of Africa." — [From the Mexican correspondence of the "Boston Herald," May 7, 1887.]

THE FESTIVAL OF THE SACRIFICE OF THE WHITE DOG AS NOW PRACTISED AT THE ONONDAGA RESERVATION. — "This religious festival is usu-